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PHILO OF ALEXANDRIA¹.*De Somniis*, I.

THE treatise entitled "concerning the [doctrine] that dreams are sent by God," begins with a reference to its predecessor, in which Philo has discussed dreams of the first kind. This class includes all dreams which, sent by the deity, correspond to the predilections or idiosyncrasies of the sleepers. The second class comprises those dreams which imply the sympathy of our minds with that of the universe, in virtue of which we are enabled to anticipate and forecast the future.

The first dream which belongs to this class is the ladder which appeared in the heaven, as is narrated in Gen. xxviii. 12-15. In order to understand the significance of this apparition we must first examine what went before it. "Jacob went forth from the well of the oath and journeyed into Haran, and met a place, for the sun had set, and he took of the stones of the place and laid them by his head, and slept in that place (ibid., 10 f.)." Here are three questions which must be answered:—first, "What is the well of the oath, and why is it so called?" then, "What is Haran, and why did he arrive there immediately?" and lastly, "What is the place, and why, when he came there, did the sun set and he sleep?"

The well is presumably the symbol of knowledge, which is in all cases hidden and hard to discover. Take any art you please—not the noblest, but the most obscure, which no free man bred in a city would consent of his own will to practise: you will find it hard to acquire at the price of sweat and thought. And water may not

¹ One of a series of articles in which the works of Philo are being summarized.

reward the toilsome search after all (cf. Gen. xxvi. 32), for the ends of the sciences are undiscoverable. As a man advances in knowledge there is always more behind, beyond, so that when he fancies he is touching the limits of a science he is but half-way in the judgment of his fellow-student, and according to the standard of the truth he has only just begun. The well of knowledge has neither boundary nor end; and accordingly the well is "the well of an oath," since there is no truth which is surer than this.

But why is it the fourth and last well digged by the servants of Abraham and Isaac to which this title is given? There are four elements in the universe, earth, water, air, and heaven: all are perceptible by our senses except the heaven, which sends to us no clear knowledge of itself. All the theories of astronomers are but guesses. No mortal will ever be able to comprehend clearly the nature of the heaven itself, of the stars, or of the moon.

So too in us the fourth element is incomprehensible. Body, sense, speech we can describe. The body moves, and is the vessel of the soul. There are five senses, each with its proper organ, and they are the bodyguard of the soul. Voices are loud or soft, harsh or musical, and in articulate speech, gift granted only to man, it serves as interpreter to the prompter, Mind. Well then, this fourth thing within us, this ruler Mind, is it comprehensible? What is it in its essence? Is it spirit, or blood, or body at all? Surely it is not body. And if incorporeal, which of the many conceptions suggested by the philosophers shall we adopt? Again, is it born along with us? Or is it inserted from without? When we die, is it quenched or does it long survive, or is it wholly incorruptible? Where does it reside? In head or heart?

Heaven in the world, and mind in man—both are incomprehensible. And therefore is the *fourth* year holy and praiseworthy (Lev. xix. 24). For the heaven is holy as the home of the incorruptible and long-lived natures;

and mind is holy, being a fragment of God, as Moses says, "He breathed upon his face a breath of life, and man became a living soul" (Gen. ii. 7). It is man's peculiar privilege to worship the "I am." Praiseworthy therefore is man as the heaven, whose eternal melody would wean us from our needful food, making us immortal by its songs could we but hear them as Moses heard.

"They found no water in the fourth well"—what is this but to say that Leah, who is virtue, bare no more children after Judah, the perfect fruit. Thanksgiving, her fourth son. Both symbols set forth the truth that all things thirst for God, from whom is all birth and nurture. Let little minds suppose that the Lawgiver speaks all this concerning the excavation of wells. They who are enrolled in the greater country, the universe, will know clearly that the search is not for wells, but for the four parts of the whole, earth, water, air, heaven—at least for the seers and contemplative.

Haran is a metropolis of the senses, so to speak, for it means a pit or cave, and in the body are excavated holes in which each sense may lurk. So when one leaves the well, which is called Oath, one necessarily comes at once to Haran. The emigrant from the perfect and infinite knowledge needs no escort to guide him to the senses. Too weak to consort continually with pure intellect he declines upon the senses and sensible objects. Well for him if he grow not old therein, and live there his life, but only sojourn as in a strange country, ever seeking restoration to his fatherland. Laban reckoned it his home, but Jacob could not endure to spend many days there as a concession to the needs of the body (Gen. xxvii. 43 f.). So Abraham, the grandfather of this practiser of virtue, went forth from Haran when he was sixty years old (Gen. xii. 4). Terah, on the other hand, as Scripture expressly says, died there, being but a spy upon virtue, and not a citizen of virtue, capable only (as his name denotes) of smelling at wisdom like a hound. Blessed are they who can sit down at the holy table and feast, and still thirst for knowledge.

We are not to see in this account of the migration of Terah a literal fact such as we should learn from an historian. It is recorded in order that a lesson of the utmost value for life, and fit for a man, should not be neglected. The Chaldeans are astronomers: the citizens of Haran are busy with the place of the senses. Here is the lesson. Why busy thyself with speculations that are high above thee? Contemplate that which is near thee. Search thyself without flattery. Go to Haran, and there prosecute thy research. Study thy senses, I do not say thy soul and mind. Fetch down the spy from the heavens and know thyself if thou wilt attain to human happiness.

This disposition then the Hebrews call Terah, the Greeks Socrates. They say that Socrates grew old in the accurate study of self-knowledge, never philosophizing save about what concerned himself. But he was a man, and Terah the principle itself. Abraham excelled him, for he learned to know himself and then renounced self-knowledge that he might come to accurate knowledge of the truth. The more a man comprehends himself the more he renounces [knowledge of] himself, apprehending the universal nothingness of that which comes into being, and he that has renounced [knowledge of] himself comes to know him who Is.

The third problem, which arises out of Gen. xxviii. 11, is "what is the place which he meets?" The word "place" is used in three senses in Scripture. The first is the ordinary sense of space occupied by matter or body. But in the second it denotes the divine Logos, which God himself has filled through and through with incorporeal powers. Thus it is written, "I saw the place where stood the God of Israel" (Exod. xxiv. 10), wherein alone he bade them perform sacrifice. And thirdly, God himself is called Place because he contains all things, but is contained by nothing at all save himself. God is his own place, whereas you and I are in a place. So we can understand how Abraham "came to the place which God told him, and

lifting up his eyes saw the place afar off" (Gen. xxii. 3 f.). He that is led by wisdom reaches the divine Logos, the head and end of ἀρεσκεία, but sees the other Place far removed, since the comprehension of God as he is is far removed from human understanding.

So here, the place he meets is not God but God's Word, which he sends into the region of sense to help the virtuous, and they heal the soul's diseases, setting up the sacred admonitions as immoveable laws. This place *he meets* involuntarily, that is not coming to it of set purpose. Suddenly the divine Word appears, ready to journey with the desolate soul and affording greater, because unlooked for, joy of hope. So Moses leads forth the people *to meet* God (Exod. xix. 17), knowing well that he comes unseen to the souls that yearn for him.

"He met the place" then. And why? "Because the sun went down" (Gen. xxviii. 11). It is not the phenomenal sun which is meant but the brilliant light of the invisible supreme God, before which the second lights of the Word or Words pale and, much more, the places of the sensible material world are overshadowed. Wonder not that, according to the rules of allegory, the sun is likened to the father and ruler of all things. Really nothing is like God, but two things are conventionally compared to him—soul and sun. The likeness of the soul to God is clearly implied in the account of the creation of man (Gen. i. 27; cf. ix. 6); that of the sun is indicated by symbols. With little reflection it is easy to perceive the likeness. In the Hymns the Psalmist sings "the Lord is my light" (Ps. xxvi. 1), and not light only but archetype of every other light, nay rather older and higher than every archetype.

As the sun shows up hidden bodies so God begat all things—did not merely bring them to light but made the things which were not before, being not merely framer (δημιουργός) but actually creator.

Elsewhere the sun stands for the human mind, for perception, and for the divine Word; as here for the Ruler

of the universe to whom all things are manifest, even the invisible workings of the mind's recesses.

To clinch this point Philo cries out like an orator in a law court, "Repeat the law." The statute to which he appeals is Exod. xxii. 26 f., "If thou take in pledge the cloak of thy neighbour thou shalt restore it to him before the going down of the sun; for this is his only covering, this is the cloak of his unseemliness. Wherein shall he sleep? if, therefore, he cry unto me I will hear him: for I am merciful." Is it not natural that those who think that the Lawgiver showed such zeal for raiment should remind us, if not abuse us, saying: "What is this—the Creator and Governor of the universe call himself merciful in respect of so trivial a matter as this? Such a view is characteristic of those who do not understand the greatness of the virtue of the all-great God, and without any warrant attribute human pettiness of mind to the uncreated and incorruptible nature of God. It is not strange that the creditors should keep the pledges until they recover their own. If the debtors are poor it would have been better to write a law that they should rather assist them with alms; but for what could a man pledge his only garment? no one lacks the necessities of life so long as there are springs of water and the earth bears its yearly harvest. And why is the garment to be restored at night when darkness would conceal his shame? Nothing is said about the return of the bedclothes in the morning, indeed the peculiarity of the language is sufficient to lead even the slowest to perceive some meaning other than the literal.

Such considerations may be urged against the wiseacres who insist upon a literal interpretation and lift their eyebrows at any other. Let *us* follow the laws of allegory, the cloak is a symbol of speech, the best gift given from God to man. Speech enables him to resist all revolutionaries, it conceals his faults and leads him to amendment. But there are some who take his speech in pledge and rob him of it. Such wage implacable warfare against the

rational nature, cutting off its shoots, stifling its young growth, rendering it barren of all noble practices, and quenching love of philosophic speculation.

The "shame" which speech hides is ignorance, and therefore it is added "this cloak is the only cloak of his unseemliness." In what then will he sleep? that is to say, in what then will a man rest and be at peace save in speech? For speech lightens the burden of our race, just as the kindness of familiar friends has often healed those who are oppressed by grief, or fear, or any other evil, so not often, but always, the heaviest load of all, which bodily necessities and unforeseen accidents lay upon us, is warded off by speech alone. Speech is our friend and familiar companion, united to us by an indissoluble and invisible bond. It tells us what will be profitable for us, and when anything unforeseen comes upon us it is ready of its own accord to help not only as counsellor but as comrade. If it fail in plan or act it can still console us, for it is a salve of wounds and a salvation of the soul's passions—this speech which we must restore before the rays which God, in pity for our race, sends into the mind of man have set. So he that receives man's peculiar possession may cover the shame of mortal life and profit by the divine gift and rest calmly. So long, then, as God sheds upon you this holy light strive in the day to repay the pledge to the Lord: for at its setting, like all Egypt, you will have a darkness which can be felt for ever, and smitten with blindness and ignorance you will be robbed of your fancied possessions, enslaved perforce by the seer Israel, whom you held in pledge.

This lengthy digression is necessary to bring out the meaning of the words "he met the place for the sun had set." When the rays of God, whereby the clearest conceptions of things are produced, desert the soul then the second and weaker light of words, not of things, arises; as in this world the moon rises at sunset. To meet a place or word is gift sufficient for those who cannot see the God who

transcends place and word: since that pure light has set for them they reap the fruits of the tempered light.

Some, supposing that the sun is a symbolic expression for perception and mind, which are considered to be criteria in ourselves, and that place is the divine Logos, have interpreted thus:—the practiser of virtue met the divine Word when the mortal and human light set. It is only when mind and sense confess their weakness and, so to speak set, that right reason comes forward to champion the soul that has despaired of itself.

It goes on to say that he took of the stones of the place and laid them at his head and slept in that place. The literal meaning is sufficiently impressive; it contains a condemnation of the luxurious life of the miserable people who think themselves happy, but we must search out the symbolism of the passage. The divine place and the sacred region are full of bodiless intelligences, and these are immortal souls. One of these he takes, choosing the highest, and places it near his mind, for the mind is, in a way, the head of the soul. So he will not sleep, in the literal sense, but repose upon the divine Word and rest thereon his whole life, no heavy load. And the Word gladly hearkens and receives the athlete for training until his strength becomes irresistible. Then with divine inspirations he changes Jacob's ears to eyes and calls him Israel the seer, and crowns him with the crown of victory whose name is numbness (Gen. xxxii. 25). For it is said the breadth was numbed; for if the soul which has been perfected in the contests of virtue is not elated, but contracts the breadth which is widened by opinion, and then trips itself up voluntarily, and halts in order that it may be passed by the bodiless natures, it will conquer though it appears to be defeated.

Such is the preface of the vision sent by God: now it is time to turn to the vision itself. "He dreamed, and lo a ladder planted firmly on the earth, whose head reached to the heaven, and the angels of God ascended and descended upon it; but the Lord was set upon it." Now

the ladder is the air whose foot is the earth, and whose summit the heaven; and the air, which gives life to all creatures, is itself a well-peopled city, whose citizens are incorruptible and immortal souls, equal in number to the stars; some of these souls go down to be imprisoned in mortal bodies, being akin to earth and fond of bodies. Others go up, and if they yearn for the conditions of mortal life return again; but those which condemn its futility call the body a prison and a tomb, and escape to the upper air, there to remain on high for ever. There are other souls, pure and good, whose thoughts are greater and more divine, who never desired any earthly thing, but are the lieutenants of the All-ruler, ever seeing and hearing all things; these are the demons of all other philosophers, who are called in the Law angels or messengers. It is not that the omnipresent God needs informers, but that it is expedient for us poor mortals to have intelligences as mediators and arbitrators, because we quail before the supreme Judge. So once perceiving this, we besought one of the mediators, saying, "Speak thou to us, and let not God speak to us lest we die." God must employ ministers for his beneficence, else we cannot bear it.

There is a ladder in man as well as in the universe. If we look we shall find that the ladder in man is the soul, whose foot is the earthly sense, and whose head is the heavenly mind; now throughout the soul the words of God go up and down incessantly, now dragging it up with them, away from the mortal sphere, to see the sight of those things which alone are worth seeing, and now, not casting it down, since neither God nor the Word of God can be the cause of punishment, but descending with it for love and pity of our race, to help and succour and revive the soul that is still carried about within the body as in a river. The Ruler of the universe himself walks about in the minds of those who are absolutely cleansed (Lev. xxvi. 12); but in the minds of those who are still being washed, and have not yet washed away the pol-

lutions of bodily life, the angels walk, the words of God gladdening them with the doctrines of virtue. Strive then, O soul, to become God's house, an holy temple, a goodly dwelling-place; for perchance thou too shalt have the householder of the whole world caring for his own house, that it may ever be kept well fenced and free from harm.

Perhaps also the practiser of virtue conceives of his own life as like a ladder, for practice is an unequal thing, now soaring up and now descending. Some one has said that the life of the practisers of virtue alternates between waking life and death-like sleep. And this is true, since they are midway between the wise, whose dwelling-place is heaven, and the wicked, whose home is the recesses of hades. Those who are practising virtue walk up and down as upon a ladder, drawn up or dragged back until God, the umpire of the struggle, award the prize to the worthy and destroy the rest.

Again, the affairs of men are like a ladder. One day, as some one said, puts down one man from on high and raises another up. Princes become commoners, commoners become princes. Rich become poor, and poor rich. Such and such is the road of human affairs, up and down; full of unstable fortunes whose inequality time plainly shows.

Now the dream showed the archangel, the Lord fixed on the ladder. For we must suppose that as a charioteer stands above his chariot, or a pilot above his ship, so the Absolute stands over bodies, souls, things, words, angels, earth, air, heaven, perceptible powers, invisible natures, over whatever can or cannot be seen. God is the charioteer of nature. But if God is fixed thereon it is only because he is the prop and firm foundation of all things.

He that stands upon the ladder of heaven says "I am the Lord God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13). The difference in the phrases is not without meaning. Isaac stands for the knowledge which

is self-taught, but Abraham for the knowledge which is being taught. The one is a son of the soil, the other a settler who has forsaken the language of the astronomers, and come to that which befits a rational being, the worship of the Cause of all things. Abraham then needs two powers, governance and beneficence, while Isaac needs only the gifts which are showered down from above. God is the name of the gracious Power, Lord is the name of the kingly Power, so Jacob prays that the Lord would be to him a God, for he wished no longer to fear him as Ruler, but to honour and love him as Benefactor.

Shall we then be blind to all but the literal meaning of scripture? Nay, truly, if we close the eye of the soul, and will not or cannot look up, do thou, O Hierophant, prompt and direct us till thou initiate us into the hidden light of sacred words, and show us the beauties which are hid from the gaze of the profane. And ye souls who have tasted the divine desires rise up from your deep sleep, scatter the mist, press on to the glorious spectacle, quitting your slow and hesitating fear, that ye may perceive what sights and sounds for your advantage the president of the great games hath made ready.

The oracle calls Jacob's grandfather his father, and does not add the title to his real father. It is well worth while to examine carefully the reason for this. Virtue is said to be acquired either by nature, or by practice, or by learning. So there are three chieftains of the nation all wise, but not starting from the same point, although they press towards the same end. Abraham, the eldest of these, used instruction as his guide upon the way leading to virtue; Isaac self-taught nature; Jacob toilsome practices. All three are types or kinds of minds. Thus Jacob, if he run strenuously towards the goal, becomes Israel, and then has Isaac, not Abraham, for his father. This is not my own legend, but an oracle inscribed in the sacred records. Scripture says "Israel removed, he and all that were his, and came to the well of the oath, and sacrificed a sacrifice

to the God of his father Isaac" (Gen. xlv. 1). Now do you understand that the text does not concern corruptible men, but the nature of things?

God bids Jacob "fear not," Abraham he taught, Isaac he begat. Abraham was his disciple, Isaac his son. How shall we fear who have God as our defender? To Jacob God promises the earth, that is fruitful virtue, whereon he sleeps. The race of wisdom is likened to the sand of the earth, for instruction checks the flood-tides of sin. The wise man is not a blessing to himself alone, but to all who share a rational nature. If any one in house or city or district or nation become a lover of wisdom, that house, city, district, or nation must lead a better life, influenced by the sweet savour of his wisdom.

But the greatest benefit for the soul that labours and strives is to have the omnipresent God for comrade on his journey. For lo, he says, "I am with thee." What wealth then could we need? Thee we have who alone art the true wealth, guarding us on the way, which in all its windings leads to virtue. Very well is it said, "I will return thee to this land." It were best that the reason should remain in its own sphere, and not migrate to the sphere of the senses; it is next best that it should return to its own sphere again. And perhaps also there is here a hint of the doctrine of the soul's immortality; for it left its heavenly place and came, as it were, into a strange country, the body. So the father that begat it says that he will not leave it for ever imprisoned, but taking pity will loose its chains and send it free to its metropolis, and will not cease before his promise is made good.

So Jacob cries out repentant, "It is not as I thought; the Lord contains and is not contained, according to the true theory." But this visible universe is nothing else than the house of God, that is of one of the powers of the Absolute, his beneficence. Further, he calls the universe the gate of true heaven. What then does this mean? It is impossible to conceive of the world of ideas save by

migration from the material world. We must enter in by the gate appointed.

But enough of this. There is another dream which belongs to the same class, which is thus narrated by the dreamer:—"The angel of God said to me in sleep, Jacob; and I said, What is it? and he said, Look up with thine eyes, and behold the goats and the rams mounting upon the sheep and the goats, white and spotted and ring-straked; for I have seen all that Laban doth to thee. I am the God that was seen of thee in God's place, where thou didst anoint for me a pillar, and didst vow unto me a vow. Now, therefore, rise up and come forth from this land, and depart into the land of thy birth, and I will be with thee" (Gen. xxxi. 11-13). Hence we see that dreams, which come through the interpreters and attendant angels of the First Cause, are also reckoned as sent by God. Notice what follows. To some the Holy Word speaks as a king in command: to others it suggests as a teacher to his disciples what will be beneficial for them: to others as a counsellor it introduces the best thoughts, and so benefits those who of themselves are ignorant of what is expedient: to others again, like a friend, it brings up unspeakable things, which none of the uninitiated may hear. Here, as to Moses at the bush and to Abraham at the sacrifice of his beloved and only son, it speaks as to a friend, first calling him by name. And Jacob looks up to discern the meaning of the symbols presented to him. The he-goat and the ram are leaders of their flocks. The flocks are souls; the he-goats and the rams are the right reason of wisdom.

And when he looked up—saw with the eye of his mind which before was closed—he beheld the perfect Reasons, sharpened to the diminution of vice and the increase of right action, mounting upon the young and tender souls, not seeking empty pleasure, but sowing the invisible seed of the doctrines of knowledge. Go then, sow your seed, ye Reasons, pass by no soul of good and virgin soil, for

such will bear good fruit, all male offspring, ringstraked, speckled, and grisled.

We must inquire into the force of each of these terms, "ringstraked, speckled, and grisled." "Ringstraked" is literally very white, *διάλευκοι*—for *διά* has an intensive force in compounds. So the meaning is that the firstborn of the soul that receives sacred seed are "very white," like the clearest brightest light of unclouded noon.

"Speckled" does not refer to the irregular spots of leprosy, which represent the unsettled life of an unstable mind, but to the regular and harmonious markings which fit into and correspond with each other. The word is commonly appropriated to weaving or embroidery; but the universe itself is a piece of embroidery, an harmonious combination of different elements which calls for reverential respect for the work, the art, and the artificer.

The third offspring is described as "grisled," dust-coloured, sprinkled (*σποδοειδὲς πάντοί*). What sane man would not say that these also belong to the class of speckled or variegated? Such zeal for minute details is not concerned with the difference of cattle, but with the path which leads to virtue. The meaning is that he who walks thereon is sprinkled with dust and water, because the story goes that earth and water were mixed and moulded by the Creator and transformed into our body, which is no handiwork, but a work of invisible nature. It is then the beginning of wisdom not to forget oneself, but ever to hold before oneself that out of which one is compounded so may one be cleansed from haughtiness, the evil which God most detests. For, who bethinking himself that ashes and water are his beginnings of being (*τῆς γενέσεως*), can be puffed up and exalted by pride? Therefore, the law-giver ordained (*ἐδικαίωσεν*) that those about to perform the sacred rites should be sprinkled therewith, thinking none worthy to sacrifice who had not first known himself and perceived the nothingness of man, inferring from the elements of which he is composed his utter unworthiness.

The great highpriest, whenever he is about to perform the ritual ordained by law, must first be sprinkled with ashes and water (Exod. xxix. 4) to remind him of himself, just as the wise Abraham when he went to entreat God said that he was earth and dust (Gen. xviii. 27). Then he must put on the coat reaching to his feet, and the varied thing which is called the breastplate, the image of the stars.

For there are, it would seem, two temples of God—the one, this world in which God's firstborn, the divine Logos, is highpriest; and the other the rational soul, whereof the true man is priest, whose material image is he who performs the ancestral prayers and sacrifices, who is commanded to put on the aforesaid coat, the counterpart of the whole heaven, that the world may join with man and man with the universe in the rite.

What then of the third class—the pure white? When this same highpriest enters into the inmost place of the sanctuary, he puts off his varied garment and takes a second made of finest linen. This is the symbol of harmony, of incorruptibility, of most brilliant light: for this fine linen is unbroken and is made of nothing that dies, and, moreover, has a bright and shining colour, being not carelessly purified. Thus I read this riddle. None of those who guilelessly and purely worship the Absolute (τὸ ὅν) but must first be determined to despise the affairs of men, which beguile and harm and bring weakness: then, deriding the vain inventions of mortals, he aims at immortality; and last, he is illuminated by the shadowless brilliant light of truth, no longer entertaining any vain opinion.

In strong contrast with the highpriest who is clad thus and thus we read of Joseph with his coat of many colours. He is not sprinkled with holy purifications, whence he might have known himself to be a compound of ashes and water; nor may he touch the white and radiant garment, virtue. His coat is the varied coat of politics, wherein the smallest portion of truth is mingled with many large portions

of specious lies. Hence have sprung up all the sophists of Egypt, augurs, ventriloquists, diviners, from whose treacherous arts it is very hard to escape. So it is but natural that Moses speaks of his coat as being drabbled with blood (Gen. xxxviii. 31), since all the life of the politician is bedrabbled, warring, and warred upon, smitten by unforeseen contingencies. Examine the great leader of the people, unaffected by the general admiration which he commands. You will find many diseases lurking within him: dangers are dogging his footsteps: each individual is raising itself by violence and secretly wrestling with him, while the many are discontented with his rule, or a more powerful rival is rising up against him. Envy is always a terrible enemy, ever clinging to our fancied success. But if we don the embroidered robe of virtue we shall escape the snares of Laban (Gen. xxxi. 12).

When the sacred Word has cleansed us with the purificatory sprinklings and adorned us with the unspeakable words of true philosophy, it condemns the envious treacherous disposition, and we must not quail who have the hope of God's alliance.

But when it is said I am the God who was seen of thee in the place of God we must ask: "Are there then two Gods," as the phrase suggests? He that is truly God is one, but they who are loosely so called are many. Wherefore the holy Word uses the definite article of him who is truly God, and not of the many. In the present instance it is his most ancient Logos that is called God—not that the writer is superstitious about the application of terms, but because he sets one goal before himself to keep to his system. For no name belongs rightly to the Absolute, who is of a nature to exist simply, not to be described. There is an old legend that the deity at different times visits different cities in human form, seeking out cases of unrighteousness and lawlessness. Perhaps it is not true, but even so it is profitable and expedient that it should be current. And Scripture, though it employs more reverent conceptions

of the Absolute, does at the same time liken God to man, speaking of his face, voice, anger, and so forth, for the profit of the learner. Some are so dull that they cannot conceive of God at all without a body. So it is written, on the one hand, that God is not as a man (Num. xxiii. 19), and, on the other, "the Lord thy God shall school thee as a man might school his son" (Deut. viii. 5). Why then should we wonder if God is made like angels, and sometimes even men, for the assistance of the needy?

Why then, O soul, dost thou still labour in vain? Why dost thou not attend upon the ascetic, that thou mayest learn to wield the weapons that overcome passion and vain opinion? For, perchance, having learned thou shalt be lord of a flock, approved rational and varied. So wilt thou bewail the piteous race of men, and never cease entreating the Godhead. So shalt thou continually glorify God and engrave holy hymns on pillars, that thou mayest not only recount fluently but also sing musically the virtues of him who is. For so shalt thou be able to return to thy father's house and escape the endless storm that rages abroad.

J. H. A. HART.